

English Summaries for Feature Articles.

Несин М.А. Топоним «Славно» в XII-XVI вв. по данным новгородского летописания. С. 1-21.

The Place-Name Slavno in 12th to 16th-Century Novgorodian Chronicles. Pp. 1-21.
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The present paper is the first attempt at extensive coverage of the historical usage of the place-name *Slavno* in Medieval Novgorodian Chronicles. The author debunks the popular assumption that the name has something to do with the ethnonym *Slavonic* (since in Russian the *a*-spelling only became established in the 18th century, and Novgorodians would historically identify themselves as *slovene*, with an *o*), and traces the usage of the word throughout history, concentrating on the question what specific part of Medieval Novgorod was referred to as *Slavno*.

Keywords: Novgorod the Great; place names; Slavno



Харьковский И.А. Происхождение Рюрика в свете уточнения дат его призвания и смерти С. 22-32.

More on Riurik's Background: The Dates of His Invitation and Death Revizited. Pp. 22-32.
By Igor Kharkovsky, independent researcher
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This paper offers an insight into the timeline discrepancies in the Primary Chronicle, such as the apparently erroneous dating of the first appearance of the Rus' in Byzantium (866 instead of 860). Kharkovsky suggests that the timeline of the Primary Chronicle was not arbitrary and that the chronicler's intention was to make sense of the dates. Putting extra emphasis on the obscure chronicle reference to some Varangians that ruled before Riurik and were expelled, Kharkovsky argues that this entry in fact also refers to Riurik and that the prince was actually invited twice, but his first rule proved unsuccessful. Above all, the chronicler may well have mistaken, identifying the date of Oleg's enthronement in Kiev with the date of Riurik's death: Riurik had not been necessarily dead at the moment. This allows one to bring the seemingly contradictory dates of Russian and Western chronicles into coherence, disproving the chronological arguments against the identity with Rorik of Dorestad.

Keywords: chronology; Primary Chronicle; Rus'; Ryurik; Varangians; Vikings



Горovenко А.В. «Скупой рыцарь» глазами историка-медиевиста. С. 33-51.

Pushkin's Play The Covetous Knight Through the Lens of Medieval Studies. Pp. 33-51.

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Up to present day, *The Covetous Knight* by Alexander Pushkin has never attracted the attention of anyone more or less competent in Medieval studies. The literary historians and commentators have assumed that the world of this play was purely imaginary and Pushkin was uninterested in actual Medieval history. If the historical context has ever been commented, it was in the form of ready-made ideological clichés, urban legends and wild speculation (thus, a common misconception is that the hero is an usurer, although the play never states it, and his money seem to be a regular seigneurial rent rather than interest). Most scholars have failed to even determine when the story told by Pushkin takes place. However, a mere look into the catalogue of Pushkin's books reveals that he had some comprehensive books on Medieval history of West Europe, including those on Burgundy. Consulting these books, now available on the Web, allows one to infer that the setting of the play is likely the 15th-century Burgundy and that Pushkin's knowledge of the subject was quite good by the standards of the Romantic era.

Keywords: Burgundy; drama; Medievalism; Pushkin; Romanticism



Михайлова Т.А. Подменыши: фольклор и/или психопатология. С. 52-60.

Changelings: Folklore and/or Psychopathology. Pp. 52-60.

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The beliefs about changelings, the supernatural children allegedly left in place of stolen human children, are nearly universal, attested in Celtic, Germanic and Slavonic folklore. In the well-known version of Brothers Grimm, it is quite easy to get rid of the changeling – you must just make it laugh. However, in the reality there was a darker side to the changeling discourse. Real children, believed to be changelings, were beaten and scalded, often to death, and these practices persisted into the late 19th and even early 20th century. A specifically Irish version of the myth was a changeling wife – the belief involved in the notorious case of the burning of Bridget Cleary in 1895. The paper raises the question whether the motives of the people who tortured their relatives as 'changelings' can be reduced to mere 'superstition' or 'irrationality'. The author argues that the distinction between the language of superstition and the language of psychopathology is not as clear as it is assumed to be.

Keywords: changelings; children; childhood studies; disability; infanticide; sidhe

